Zions Herald

THE INDEPENDENT METHODIST WEEKLY

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Methodist Bishops Attending Crusade for Christ Conference at St. Louis

Left to right, first row—Charles W. Brashares, Des Moines, Ia., and Bruce Baxter, Portland, Ore. *Second row*—Wilbur E. Hammaker, Denver, Colo.; Raymond J. Wade, Detroit, Mich.; James H. Straughn, Pittsburgh, Pa.; H. Lester Smith, Columbus, Ohio; A. Frank Smith, Houston, Tex.; Alexander P. Shaw, Baltimore, Md., and Arthur J. Moore, Atlanta, Ga. *Third row*—Herbert Welch, retired, New York City; W. W. Peele, Richmond, Va.; William C. Martin, Topeka, Kan.; J. L. Decell, Jackson, Miss. *Fourth row*—Titus Lowe, Indianapolis, Ind.; Fred P. Corson, Philadelphia, Pa.; Paul B. Kern, Nashville, Tenn.; W. Angie Smith, Oklahoma City, Okla.; Paul E. Martin, Little Rock, Ark.; Paul Garber, Geneva, Switzerland. *Fifth row*—Schuyler E. Garth, Madison, Wis.; J. Ralph Magee, Chicago, director of the Crusade; Clare Purcell, Charlotte, N. C.; Edward W. Kelly, St. Louis, Mo. *Sixth row*—G. Bromley Oxnam, New York City; Ivan Lee Holt, St. Louis, Mo.; Newell Booth, Elizabethville, Belgian Congo, Africa.

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MR. EDITOR!

Readers Write

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Religious Education

"In the September 27th issue of ZIONS HERALD . . . you put your finger on one of the possible causes of decline in Church School enrolment . . . however, I am sure that you would be the first to admit that your statement of the case was not the whole answer. . ."

(Rev.) HOWARD E. TOWER,
Executive Sec'y, Board of Education,
The New England Southern Conference.

Dr. Marsh on Anti-Semitism

"First I will say that I agree with his suggestions as to what to do about it (ZIONS HERALD Sept. 13), but I do not agree with what he thinks about an inferiority complex . . . I have an inferiority complex, but I am not a braggart or a bully . . . I doubt if failures would have much effect if the person having them did not have a greater ambition to succeed than to fail. . ."

A. P. PENY,
Hopedale, Mass.

Making Music Meaningful

"I want to be on record for a few 'amens' as a follow up to A. Flagler Fultz's article and your own editorial comment on singing hymns (ZIONS HERALD Sept. 27) . . . my greatest trouble over hymn-singing is the lack of opportunity . . . What I want to know is, why do ministers break up the continuity of a hymn by omitting stanzas? Why is it so important to save a few seconds in hymn-singing when a great deal more time is lost in other ways either during or after the service?"

EARL B. HURLBURT,
1302 E. 141st Street,
East Cleveland, Ohio.

Dry Old Writers

"Enclosed find cheque. I am not anxious to have the paper . . . Several times I felt like cutting it off. I have taken it since 1899 . . . Why doesn't the Wesleyan Association get rid of those dry old writers and get some fresh ones?"

J. H. E. RICKARD,
Jonesville, N. Y.

Sprinkle or Immerse?

"I wonder if a layman seeking information may express such a desire without anyone getting the idea that he is just waiting to start an argument? . . . I have been a Methodist for three years and have not been able to accustom myself to what I feel is unscriptural baptism-sprinkling . . . Now to me, the fact that eight million Methodists believe in this form of baptism, doesn't interest me . . . there are three hundred million people in India who believe that the cow is sacred, but that doesn't make it so . . . Now as I said at the beginning I am after information and I have yet to find a man of the Methodist faith who could point me to the scriptural authority for their form of baptism . . . Will you, through your paper, give me an answer?"

NEILL A. ROBERTSON,
Greenville Junction, Me.

Thanks God for Familiar Form

"This issue of ZIONS HERALD for September 13th was fine and (thank God) in its familiar form. . ."

(Rev.) C. W. S. BECKER,
436 Millard Street,
Schenectady, N. Y.

Front Page Spread

". . . Why not have ZIONS HERALD give a front page write-up to any local church which gets a certain percentage of its members to subscribe to the paper? Thus the subscriptions would be boosted in fifty-two churches each year. Major Bowes on the radio boosted the sales of his sponsor by having an honor city each week. . ."

(Rev.) DWIGHT H. MCMAHON,
Dover-Foxcroft, Me.

The FEPC Faces a Crisis

THE PHILADELPHIA STRIKE

Bergstrom and Everett

On November 18, 1943, the President's Fair Employment Practices Committee ordered the Philadelphia Transportation Co. to cease discrimination against Negroes in the upgrading of workers and hiring of new employees. Early Tuesday morning, August 1, when the company belatedly put the order into effect, the operating employees went on strike against it, and by afternoon every streetcar, bus, subway, and elevated train in a city of more than 2,000,000 people was halted. This presented Philadelphia with one of the most serious municipal crises ever faced by an American city. It was the supreme test of the FEPC. It was also the supreme test of the City of Brotherly Love to maintain its tolerant spirit and emerge from the 5-day crisis without the riots and bitter fighting that sent 50 Americans to their deaths in Detroit and Beaumont last year.

The FEPC was upheld, but in the process, most of the resources of government were thrown into restoring transportation in one of the nation's principal defense production centers, and even the Army was called out. The tolerant spirit of William Penn's city was fairly well upheld, but it required the earnest and unflagging efforts of every interested civic organization to do it. This is a very brief story of what happened in Philadelphia:

The FEPC's branch office in Philadelphia entered its original order after a public hearing, held at the request of the union, in which it was established that the P.T.C., despite a shortage of operators that compelled it to advertise for women, refused to hire qualified Negroes because of the color of their skin. The company and the independent union of its employees (a former company union) refused to comply with the order because they claimed it violated the clause in the union contract that "no changes be made in customary practices of employment without mutual consent." They challenged the FEPC's authority to override contract and asked the "Smith Commit to investigate whether FEPC had authority issue the order.

Meanwhile, however, the State Labor R tions Board ordered a collective bargain election and the CIO Transport Work Union (TWU) defeated the independ union and an AFL rival in the maintena and operation departments by a vote of proximately 4,400 to 1,800 and 1,600 res tively. The CIO won the election despite fact that its national stand against race crimination was well-known, and the n knew that TWU could not take the a Negro stand that the old independent un did. Wage negotiations occupied five mon in which the FEPC directive remained mant; then suddenly the company announ that effective July 7, it was complying the U. S. Employment Service ruling tha accept all qualified applicants referred w out regard to race, creed, color, or nati origin. Eight Negroes were employed upgraded as motormen and began train On August 1, they were scheduled to their first practice runs about the city.

The strike was called without an ink of public notice. Cars and busses simply into the barns at the end of the "owl" early in the morning and did not re-ap on the streets. To a sleepy news reporter soon appeared, the men blandly said they were "sick." For two days they to maintain the hypocrisy that there was strike, that it was merely a coincidental of sickness among the employees at thought of having to work with Neg But as the Philadelphia *Record* charged August 3, the strike had been well plan It was not until after the strike that it learned that two meetings had been hel carbarns on July 18 and July 25 at w workers had taken strike votes. They so clandestinely and over the earnest sition of their union.

No one who has ever lived in a large especially with gas rationing curbing mobiles, needs to be told how serious the crisis that confronted Philadelphia. T sands upon thousands of workers did get to their jobs August 1. Several hun thousand persons were an hour or more Stores were without customers; mee were called off; the life of the city was rupted. "Idle hands are the devil's shop" and as thousands of workingmen able to get to their jobs, crowded bars taverns to while the time of day and d the merits of Negro employment, the tion began to look menacing. Wild ru swept the city. The Negro population, than a quarter million persons, were on realizing as they did that all this vas moil and disruption, this crippling of war production, was because eight co men were given jobs to which the go ment and the company said they wer titled.

EDITOR'S NOTE—*The foregoing mate the introduction to an important with which churchmen should be acqua Copies of this extensive material can tained from the Race Relations Com of the American Friends Service Com 20 South 12th Street, Philadelphia. T a suggested study to show the need fo ther action needed to insure better rac tions in our American cities.*

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+ THE INDEPENDENT METHODIST WEEKLY +

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

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The Religious Associates of the NCPAC

DWIGHT J. BRADLEY

e CIO Political Action Committee was organized in 1943, for the purpose of arousing the working men women of America to a sense of their responsibilities izens of this nation. Mr. Philip Murray, president of CIO, stated: "For the first time in American history, orces of labor are now setting up a nationwide organon to protect the political rights of the working man, ell as the rights of the returning soldier, the farmer, mall business man, and the so-called 'common man.'" soon became plain that this movement had an even ler scope than was at first realized; so that finally, ne, 1944, the National Citizens Political Action Come was formed to extend the area of citizenship ind in the movement to take in all forward-looking e who consider the welfare of the nation before their personal interests.

e of the basic concerns of the American people is religion. The religious tradition and its ethical pre have played a large part in our national develop. Nothing could be more natural, therefore, than that eaders of the Political Action Committee should in an ordained minister of mature experience to work ime on the staff as the representative of the PAC in eligious field. Dr. Dwight J. Bradley was chosen and n his work in the summer of 1944. As Mr. Sidney nan said in a letter sent on August 23 to 20,000 ous leaders in the country, "There are no blueprints uch an undertaking; no well-defined goal to be ded in simple terms. We only hope that, in the months ie ahead, the religious leaders of America and religmen and women within the labor movement may to have greater respect for, and understanding of, other."

e Religious Associates of the National Political Ac-Committee is a group of leaders of all faiths, joined fellowship of religious social action and associated the National Citizens Political Action Committee. It sents unofficially the progressive democratic ideals ims of many religious men and women of America, who wish their faith to justify itself by deeds. Its interest lies particularly in the field of political action because its members believe that only through political action can social progress be made a matter of law and constitution in a democracy.

Anyone is eligible for membership in the Religious Associates provided that he or she has strong religious convictions and a sincere desire to join with others in helping to make these convictions count effectively for social gains. Holding firmly to the traditional separation of church and state, the Religious Associates believe that this does not mean the separation of religion from politics, because from early Colonial times the close affinity of ethical religion and practical politics has been one of the strongest supports of humanity and justice in our land. The religious forces cannot legitimately or successfully dictate to the people how they should vote; but they should persuade the people to exercise their franchise intelligently and in the light of the highest standards of religious ethics as established by the teachings of the Hebrew prophets and of Jesus. Not as meddling churchmen trying to tell government what it must do, but as religious people under the inspiration of what the church has to give, they should translate the church's message into the plain, workable terms of democratic progress.

The Religious Associates is not an organization in the usual sense but a fellowship and a movement which, members hope, may become a kind of leaven in every community and at every crossroads in America. It is more like an organism which grows up naturally out of a long-term demand and is not merely set up arbitrarily to serve some particular immediate end. Its objective is to help create in America a widespread belief in the democratic way of life and an insistent desire to defend and to develop political institutions which support the democratic way of life from the smallest local community outward to the whole nation.

In the present campaign the Religious Associates, both as an organism and through each individual associate is

working for the election of Mr. Roosevelt and a progressive Congress; but its purposes reach far beyond November 7th. It sees the future as a contest between the powers of reaction and the forces of evolution; and it envisages its task as that of strengthening the trend of mankind away from ignorance, poverty, insecurity, oppression, and war, towards abundance for all, education for all, security for all, freedom for all, and a peace founded on justice for all.

Whenever the democratic way of life seems to be at stake in any election or in any legislative act, the Religious Associates hopes to be right there, putting all they have to offer at the disposal of the democratic influences that are at work. This applies to the choice of local school board members and local officials of government as well as to the selection of a President and members of Congress. It touches on the passing of town and city ordinances as much as upon the passage of laws which concern the whole nation or the success of a world organization. The leaven fills the entire lump and gives it a new quality. The project is ambitious in a way, yet humble in a deeper sense. There is a job to do for humane and ethical civilization and the Religious Associates wants to help to do that job.

There are no dues, no formally elected officers, no constitution nor by-laws. But the Associates have a simple Credo of ten points and this is their platform. Those who can conscientiously subscribe to such a statement, in spirit at least, if not literally in each particular, are invited to join. This is, after all, a venture of faith: a venture of faith in democracy as the most hopeful movement in all history away from barbarism and cruelty towards the ideals of the kingdom of God.

The Credo of the Religious Associates

1. We believe in the wholesomeness and sanity of the American people.
2. We believe that, given full opportunity and encouragement in free elections, the people will vote right.
3. We believe that the people are entitled to accurate information about, and honest analysis of all public issues, and to a fair minded presentation of the claims of all individual candidates.
4. We believe that democracy is the normal expression of the desire for a humane social order, and that people of rational goodwill are naturally democratic.
5. We believe that the religious tradition of America tends always, when rightly understood and interpreted, towards the growth and extension of democratic institutions, politically, economically, and culturally.
6. We believe that the religious forces and organizations of America have a fundamental stake in the growth and development of democratic institutions and ways of life.
7. We believe that the labor movement is one of the major democratic forces in America, and that the trade unions are a center of democratic education and action in our society.
8. We believe that the religious forces and the labor movement have in common the desire to strengthen and hasten democratic trends in America, and should therefore more closely associate themselves together to this end.
9. We believe that at this time, especially, such an association is not only desirable, but imperative; and for this reason have formed a group of Religious Associates to collaborate with the National Citizen P. A. C. and with all and any other movements or organizations with the same democratic motives and objectives.
10. We believe that by associating ourselves with the labor movement, we are helping to sustain and to strengthen the democratic ideals of America—to enrich the American way of life.

How Should a Christian Vote?

Harvey Seifert

The voting booth can be a sanctuary, for in it we m both worship and serve the Lord. We can hold a sac mental view of the ballot box, for it may be a strong i strument for shaping the kingdom of God.

Of course, therefore, the Christian *will* vote. He w go to the polls as he goes to church, with a profound co viction of the rightness of that duty. He will be driven a sense of both social and divine responsibility. A mark ballot is a stroke in defense of democracy and a righ marked ballot is a tool in the hands of God.

Obviously, the Christian will make his choice with a framework of Christian principles applied to the pr ent world. That generally accepted observation has se eral not so obvious consequences. For one thing, it mea that the Christian will vote recognizing the nature our times. This is an age of great change and func mental choice. The cause of contemporary chaos is a ba social crisis. Again and again, competent scholars ha told us that we are at that transition point in histo where we must rapidly take a great step forward or shall inevitably slide a disastrous step backward. That true, for example, in international relations. We m now either achieve effective international political arran ments or we shall lose the gains which we have alrea made in international, technological, scientific, and e nomic relationships. The same principle holds for m ern economic life. Either we move forward to no economic arrangements which will guarantee full empl ment and continuous opportunity, or we shall suffer su a gigantic collapse as will make the last "great depr sion" seem like a vacation cruise. So also, in race re tions, we are discovering that we must rapidly achieve new social brotherhood or we shall move backwa toward violent social disorganization.

To put this in another way, the Christian must alw apply his political influence in a progressive directi That is axiomatic. The Christian seeks the perfect ide the present world lies far short of that goal; therefore, every point of imperfection the Christian is constan urging change. Certainly, no idealist can argue for perpetuation of the world as it is. There is too mu death in it, and too much destruction, and too many feated dreams. The Christian can never contentedly come a wooden ventriloquist's dummy, speaking o with the voice of his generation. Rather, he is called be a prophet of the Lord, speaking the word of the eter His perpetual discontentment puts into modern act the words of Paul, "I press on."

This principle, important as it is, does not automatic determine a choice between the contending parties in present election, for all of them claim to be parties of p gressive change. Each of us is obligated to decide wh of them we believe will most quickly discard the imp fections of our present society to replace them with pattern of the kingdom of God.

The Christian will also vote with a profound conc for man. His principles lead him to be much less in ested in property than in people, including "the least these my brethren." As the Christian steps into the poll booth he will do so with the cry of humanity in his ea the symphony of the aspirations of men's souls. Th sands of lives in war-prosperous America are still bligh by sub-standard incomes, and every Hottentot that is w

milk and every refugee child who is bombed from e tugs at the hand of the Christian as he marks his t. There is something about the principles of Jesus h seems to put the man who follows them rather istently at the side of the under dog. While he re- is free to criticize shortcomings wherever they appear, not a disciple of the workman of Nazareth be pathetic with every measure designed to remove distress of the masses of men? Must he not be eager pport that group which will most efficiently mobilize machines and material for the benefit of the total onnel of society?

rthermore, the Christian will vote with a high re- for the truth. That is to say, he will diligently try iscover the facts, and he will carefully gather the in- ation that is relevant to an intelligent decision. The step in this process is to think through the issues of present campaign. They fall into the usual two great s, domestic and foreign policy. Paramount in the area is the question of prosperity with liberty; the nd is the problem of the organization of permanent e. Each field, of course, has numerous sub-headings. he next step in the Christian voter's analysis is listing, er in his mind or on paper, the Christian goal which ies to each specific issue. The statements of the Fed- Council of Churches' Delaware Conference or the al Creed of The Methodist Church are at least good starters for this process. Then the third step is listing parallel columns for each of the four or five parties ch will appear on the ballot, the platform statements, ortant utterances of candidates, and analyses by re- le commentators which apply to each specific issue. s comparison, along with an estimate of the personal acter and past record of candidates, becomes the mate- out of which an intelligent vote is wrought. Casual ressions or community pressure are not good enough the sincere Christian, nor for the conscientious citizen. will be willing to probe beneath accusations and irrele- propaganda, and to perform the genuine labor of king through to the truth as he sees it.

t the polls the Christian will remember that God ks in human history and that he has a stake in the come of every election. Each voter can say, "I do here now play my part in shaping history and in fulfilling plan of God." It is a high calling for a man to con- ute to the working out of God's purposes. On Novem- seventh we will remember that.

hop Hartman Burns Parsonage Mortgage

s a part of the Augusta District Conference, the Meth- t Church of Oakland, Me., burned the papers for discharged mortgage on its parsonage. To burn the tgage papers is an occasion not entirely new to our a in these last few years, but to have the Bishop of Area strike the match that sets aflame documents of indebtedness is something that makes the occasion a pier affair.

leeting at the Oakland Church for its District Con- nce, the service of the mortgage burning was led by pastor of the entertaining church, the Rev. David R. kland. Bishop Lewis O. Hartman and the Rev. bert Aldrich, district superintendent, assisted in the ship service. Mr. Aldrich commended the church pastor for the splendid work that was being done, then welcomed Bishop Hartman to Augusta District his first District Conference in this state, as Bishop of the Boston Area. Mr. Hickland spoke briefly on the joy that came in accomplishing things for Christ, and then introduced Mr. Sargie L. Warren, chairman of the board of trustees. Mr. Warren explained to the Bishop that the church had not only cleared itself of a parsonage mortgage of $1100, but had cleared itself of all indebtedness, raised its pastor's salary, paid $2000 on improvements to church and parsonage, and had pro-rated faithfully for the last four years. Mr. Warren then stated that the church looked forward with the Bishop, to the challenge of the "Crusade for Christ" and would do its best to play its part with all of Methodism.

Asking the congregation to rise and sing the Doxology, the Bishop took the mortgage papers from the tray held by Mr. Warren and struck the flame that wiped out the last traces of indebtedness for the church.

Bishop Hartman then addressed the conference unfolding the plans and the needs for the Crusade for Christ. His stirring message, filled with challenge and vision of the work of the church for the next four years, set a flame of new enthusiasm in the hearts of the folks of Augusta District. As a layman of the Oakland church put it, "We shall start out afresh, with new freedom and new joy, to win greater victories for our Christ."

In Good Faith

Truth and the Foreign-Born

William C. Kernan

There are many ways to spread racial friction in America. One way is to seek to discredit a man's character and beliefs by emphasizing the fact that he was born in a foreign country. As if that had anything to do with the case! Where a man happens to have been born means nothing. What a man is and what he stands for are the proper standards by which to judge him. If he is right and speaks truth we ought to be for him—no matter where he was born. If he is wrong and speaks falsely we ought to be against him—no matter where he was born. For character and truth are not defined by or confined to geographical areas.

Shakespeare was born in England, Hugo in France, Tolstoy in Russia. We neither accept nor reject their literary works because of that. We judge them on their merits. Ehrlich was born in Germany, Pasteur in France. We do not refuse to accept the results of their scientific discoveries on that account.

The Pilgrims and the Puritans came from England. But no one has yet dared to charge that they made no contribution to American life because of their English origin. Sir Oswald Moseley, also born in England, believes in fascism. We should oppose him, not because he was born in England, but because the principles that he advocates are wrong. If a man's principles are wrong, being born in England, or elsewhere, will not make them right. For truth is not determined by geographical areas.

Thomas Mann was born in Germany. He resisted the Nazis, refused to accept their principles, and fled to America. Our attitude toward him has nothing to do with his birthplace. We make up our minds about him on the basis of what he is as a man, what he believes in, and what he stands for.

And, if a final word need be said, Christians, who owe everything to Christ, will remember that He was born in Palestine.

Zions Herald

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The NCPAC

Dr. Dwight Bradley, director of the Religious Associates of PAC, presents the case of this potent political group in this issue of ZIONS HERALD. We do not endorse the program, but we recognize that here is a movement which is demanding a large sphere of influence in the coming election. Labor groups are interested in and supporting this movement, and churchmen ought to be acquainted with it. Dr. Bradley has agreed to answer all questions submitted to ZIONS HERALD regarding his program, and we hope that our readers will take advantage of this situation. We have asked Governor Thomas E. Dewey to assign one of his writers the task of giving us "the other side of the picture," and as soon as we hear from the Republicans, we will print their article.

The Church School Lesson

Dr. William G. Chanter of Drew University has been writing a series of articles based on Biblical studies for ZIONS HERALD. Following the suggestions of many of our readers, we have asked Dr. Chanter to prepare a weekly presentation of the Church School Lesson. We offer this to our readers, not only as an aid for home study of the lesson, but as a help to ministers and church school teachers. Dr. Chanter will be glad to have your reactions.

Alcoholics as Patients

The constructive influence of the Yale Plan for Alcohol studies is being felt in many places. In New York alcoholism is called "America's public health problem No. 4," and a program of education is being launched that will acquaint the public with the disease aspect of this growing problem. Understanding why a person becomes an alcoholic is just as important as militant flag-waving attempts to regain prohibition. The temperance movement needs th sort of scientific bases that the Yale Plan offers. Pro hibition did not solve the problem of either drinkin or of alcoholism—it may be that the Yale Plan wi lead a new kind of movement that will create tr temperance.

Only You Can Give Your Picture

One of the transcribed radio announcements that frequently heard in New England always ends, "R member that only you can give your picture!" an the listener immediately finds himself confront with an embarrassing truth. We like to use eve device of style to change that picture, but even aft all of that has been done, the fact remains that ". only you can give your picture." There just is n any escape from it—and all our talk about being th "best little bush on the hill" does not seem to ha much encouragement in it. Perhaps the Christia ought to begin thinking about the composite pictu of his church—he then becomes part of a group pi ture and relates his very best to it. The world nee some better pictures to look at in these troubled tim What kind of a picture are you making?

Centerville Goes Anti-Semitic

The *Boston Globe* reports that residents of th Centerville section of Beverly have threatened to s cede from the town of Beverly in order to preve establishment of a Jewish cemetery in their distri The basis of the protest is that "such a cemetery wou harm property values." Obviously this is a clear ca of anti-Semitism! Enabling acts of the State m allow such an act of race-hatred to be carried out, b surely every Christian should protest this sort of H lerism in our "land of the free" before towns beg to make laws that will ban *living* Jews, Catholi Methodists, or Jehovah Witnesses. The idea of "e clusiveness" has had considerable vogue in our lan select real estate areas have made wide appeal home-seekers on the basis of racial discriminatio many of these so-called "select areas" have even cluded children!

After all, we are a democracy! Gold stars in w dows of homes everywhere indicate the increasi number of boys whose lives are being snuffed out cause of their willingness to defend that democracy are we going to justify their deaths by incidents li Centerville's un-Americanism?

The Little Car with the Big Horn

It was a 1930 Chevrolet and it fairly beamed w smugness! The driver put everybody to shame, for knew how to skip through traffic with safety a with speed. Great chauffer-driven cars were put shame and even the speed-demon taxi drivers co not compete. Now the driver of this beautifully p ished vehicle had one secret aid to his success—that

as a secret up until he revealed it—and his secret a horn! Not an ordinary, run-of-the-mill-horn, an impressive, deep-toned, horn. It cleared the in a dignified manner and he was able to execute efficient driving.

eople and institutions could learn something from car and driver combination. Most of us get dis-aged with equipment that is not up to date and e often we even cease operations because of such ndition. Churches close up and people get in-rity complexes because they cannot do what the er of the Chevrolet does. The horn without the would be silly—but the well controlled car would andicapped without the horn, too! Now all of is to say that in these times of stress, it is well to nsider "given" equipment, talents, and experi-, in the light of their capabilities; then learn again to care for them and control them; *and then* an-nce them properly. In other words, if you *really something,* do not be afraid to blow your horn!

Protests from Radio Parsons

any "independent" religious organizations have using many hours of radio time to "sell their es" and the radio companies have finally had to ail much of this sort of thing. The case is being y debated because many of the religious leaders n that freedom of speech has been impaired. We ort the action of the major radio companies in matter, for it had become obvious that somebody to do something drastic! A good variety of creeds doctrines is still presented over the air, and most s think that the programs which have been cut off not being seriously missed—unless they are being ed perhaps, by those whose "independent coffers" no longer reaping the tremendous free-will offer-which were solicited. After all, it is the local ch which carries the major responsibility of min-ing to local needs in our communities, and to our people supporting "radio time" to the neg-of our local needs is a pill that is hard to swallow.

Alfred E. Smith

e death of the "happy warrior" last week was of est to all persons who have observed national ical issues. "Al" Smith openly worked for many gs which churchmen did not sanction—he was aps the leading foe of the prohibition movement. he did do a constructive work in the State of New in the establishment of a well organized pro-of public education. His own lack of education vated his good work in this important matter. must express admiration for this and many other st works that he performed. To make our own onal losses motivate social action is exceedingly thy. Persons who have grown up in poverty have ys been leaders in the great humanitarian ven-s because they have a profound human sympathy for the sufferings of their fellow men. Many of our politicians, even though they have been connected with "shady" organizations, have won the hearts and love of the people because they have been personally interested in the welfare of those people. Our honest and worthy politicians would do well to reconsider the matter of personal concern for their fellow men. One does *not have to be dishonest to be human!*

"X" Day Barricades

The Boston police have notified owners of businesses that they should barricade doors and windows, close their places of business, stay near, and join the special police organization that is being set-up, to care for the possibility of "events" on the day of victory. This presents another side of the picture and ought to spur us on to the planning of a truly great day in our churches. It will be an interesting test to see whether the churches or the police have the greatest number of persons to handle. The day most certainly should be a time for sober thinking, for it will be a time when we will begin the postwar. Are we to "go back to normalcy" and prepare for another war in 1975, or are we to determine in our souls that we *shall not* have another war? Shall it be the police department or the churches?

Blonde in China Shop

In Cambridge, the other day, a young lady sat in a restaurant for twenty-five minutes waiting for a menu; when the menu arrived she asked about the possibility of a "substitute" for her spinach. The newspaper reports say that the waitress replied, ". . . didn't you know that there was a war on?"—and then things began to fly. It seems that the customer had donated blood to the war, had lost a relative in the war, and had been working hard for the war effort, and those words, "don't you know that there is a war on," just did not fit her situation. Some china was broken—police were called—newspapers headlined two sides of the story—and a lot of people find themselves on the side of the customer, despite their sympathy for the restaurant owner.

Again—is there any reason to be "glib" or sarcastic? Granted, many customers ask for smart replies, but so do many waitresses and sales persons! We'll get nowhere debating either side of that issue, but we can get somewhere when we recognize the fundamental human element in our dealings with each other. People are people and are not to be treated as anything else if we are to have a successful society. There are many evidences of haste and mistake in our human relations, and the Christian belief in this matter makes it quite clear that the fundamental status of another must not be trampled. It is not "namby-pamby" to seek an understanding—and once that understanding is reached, the possibilities of friction, hate, and violence, are made quite remote.

THE CHURCH SCHOOL LESSON

WILLIAM G. CHANTER

International Uniform Lesson for October 15

JESUS' UNDERSTANDING OF MAN.

Biblical material: Genesis 1:27; Psalm 8; Matthew 12:9-21.

So God created man in his own image. . . .—Genesis 1:27.

Here Genesis tells us that the Old Testament view of man was that he was a being created in the image of the divine Creator. This, it tells us, is the proper understanding of humanity. Now was this Jesus' understanding of man? Was this His view of human nature?

If you have a class composed of people who know the New Testament at all well, a call for this answer to this question will at once produce a great number of references to sayings of Jesus which show that a high view of human nature was never far from the center of His teaching. The many references to God as the Father of men may be cited. There is the famous saying (found in Matthew, and in Mark, and in Luke) "For what doth it profit a man, to gain the whole world and forfeit his life?" The parable of the ninety-and-nine, the great place given to the child—such teaching as exemplified in these and many other passages at once occur to the mind. Man for Jesus is a child of God.

How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.—Matthew 12:12.

Not only did Jesus teach that man was of supreme value, He acted upon His teaching. He put into deeds the logic of His words—since a human being was of more value than a sheep, therefore, it was lawful to heal a man on the Sabbath. More than that, it was plain duty to heal him. This is the principle of the worth of the individual put into practice—this one man's chance of healing was not to be taken from him, even to avoid the danger of arraying the religious leadership of the nation against the Healer. Instances of Jesus' fearless championship of the despised and neglected, regardless of the cost to Him, may be multiplied. Have your class do it.

He needed not that any one should bear witness concerning man; for he himself knew what was in man.—John 2:25.

However, the phrase "understanding of man" may have a somewhat different meaning. It may refer to a keen perception of just what is going on in the minds of men at any given time, a knowledge of the motives which govern men, and of the way in which those motives work. If the Golden Text for this lesson is read with the context, it will be seen that this is the meaning to which it points. Jesus knew men too well to trust Himself to these quickly made converts at Jerusalem.

Is this in conflict with the high view of human nature which He seems to have held? Read Matthew 9:35-38, a passage in which Jesus is described as seeing the multitude as harried, perplexed, bewildered, leaderless—"as sheep not having a sheperd." This is a realistic view of human life. Mankind is not here painted in bright colors—it is a rather somber picture. The faithlessness and fickleness of the crowd are facts which cannot be denied. Who can tell what a leaderless crowd will do next? He who trusts himself to men is sure to have a rude disillusionment. Jesus knew the devious ways of the human mind far too well to rely on men. But this is not the whole of the p sage. The Master looks at the crowd and sees it as l But He sees it also as the harvest of God. He will not r on the crowd but He still sees in it the immense possib ties of fields ripe for the reaper. He will not trust Him to men, but He will die for them so that they may f their true Shepherd and so become worthy of trust.

Men are made in the image of God, but they have filed His image. Nevertheless they have not destroyed Paradise has been lost but it must be regained. The fi loss of the divine image must be averted even though t can be done only at the cost of a cross for the Son of G In that cross there is the supreme assertion of the wo of man. Our Lord thought him worth even that sacrif But also there is the great assertion of man's weakn and need. Only at so great a cost could he be saved. T union of a whole-hearted faith in the divine worth of l man nature with a clear-sighted knowledge of its e and its perils meant in Jesus that real understand which is sympathy—not merely pity, but sympathy at richest and best.

And in his name shall the Gentiles hope.—Matthew 12:21.

The lesson, of course, is not properly taught unless ideas coming out of the biblical material are applied to present and its problems. Always we must remember t the idealistic view of man which is not supplemented a realistic insight into his weakness and sin is not t idealism at all but only sentimentality. On the other ha the keen perception of the weakness of human nat without a realization of its greatness, is not true reali but only cynicism. It is the combination of the two as find it in the teaching of Christ which makes Him great leader of men, in whose name the nations f their hope.

Every one of those who study this lesson should be to ask himself what his own understanding of men rea is. Jesus' understanding of men should be applied, bef the lesson study is over, to international relations, and the inter-relation of races here in our own land. W relation has it to the idea of democracy and its practic to business and industry? How are we, as Christia actually applying it in individual life and in social re tions? What is its relation to the whole field of postw problems? The lesson period should not be a dull tin

Suggestions for study and report for next week's lesson.
Topic: Religion and Education.

1. What would Jesus demand of the student? (Matthew 7:7, 8.
2. What do you think would be His idea of the true schol (Luke 6:45.)
3. What would He require of the teacher? (Matthew 7:10, 11, Luke 3:9.)
4. What kind of truth did Jesus seek to teach? (John 8:32. N all "truth" makes men morally and spiritually free.)
5. What do you think Jesus would set as the final goal of e cation?

EDITOR'S NOTE—*Dr. Chanter has asked that church sch teachers use his material as a "test" and then report its succe and failures. He is anxious to write a page that will mee specific need in building up the church school, and your fr comments will be of great value.*

hiladelphia Letter—

New Jersey Conference Takes Stiff Anti-War Stand

PHILADELPHIA, PA., OCTOBER 2.—This is the ception period for Bishop and Mrs. Fred erce Corson. No stranger in these parts, ır new resident bishop has already im- essed the Area with his quiet dignity, his rnest forcefulness, and his kindly friendli- ss; Mrs. Corson, with her gracious charm. e presided well over his first Annual Con- rence, the New Jersey, at Ocean City, some irty miles from his home town of Mill- lle, where his devout parents raised him in rinity Church. Three ministerial brothers Kappa Psi at Dickinson College, where he ıd been president, presented him with a log om a tree on the grounds of the fraternity ouse. In the composite report for the dis- ict superintendents, the Rev. Albert L. aner of the Camden District, said to him: The Church spoke very clearly in your ection. We rejoice in your appointment to ıe Philadelphia Area."

The Philadelphia Conference last Friday ening held a largely attended reception for ishop and Mrs. Corson and their son, Hamp- n, at Arch Street Church. The Rev. Leon . Moore of the South District presided, and e other district superintendents partici- ated. The Rev. Milton H. Nichols, the ıstor-host, offered the prayer. Greetings for e ministry were brought by the Rev. Frank rentzel, Jr., of the Northwest District; for e laymen by John T. Carson, Conference y leader; and for the women by Mrs. Wil- ım E. Shapell, president of the Conference . S. C. S., who presented a lovely vase of ses to Mrs. Corson. Greetings were also ven by the Rev. E. A. E. Palmquist, execu- ve secretary of the Federation of Churches, ıd Bishop Frank V. C. Cloak of the Re- rmed Episcopal Church. A similar recep- on to Bishop Corson will be tendered on hursday at First Church, Easton, by the ehigh Valley Ministerial Association, and to rs. Corson at First Church, Roxborough, the Ministers' Wives Association.

* *

Methodism has had two main emphases, cording to the Rev. A. L. Baner's report the New Jersey Annual Conference. "We ıve believed," he stated, "in a personal re- gious experience. We have made of pri- ary importance a life transformed by the ving power of Jesus Christ. The other tra- tion is social action." He suggested that cal churches get ready to meet the postwar eds of returning service men and women d plan now for their Victory Day services. The Church," he said, "not the taproom ould be the place for the whole community gather in prayer and thanksgiving." He ndemned those churches that had "re- ived no one from probation or confession faith" as "a commentary on our failure reach a verdict."

One of the Conference highlights was the port of the Commission on Evangelism, hich urged preachers and laymen to read oks on evangelism. "Methodism," the re- rt declared, "needs now to return to her st love, her passion for souls, if she would cover her lost radiance and warmed heart." . Henry Denman will conduct schools of angelism in the New Jersey Conference ovember 5-18. Bishop Corson urged a new ıphasis on evangelism: a responsible evan- lism, all being responsible evangelists using all methods. He asserted that "there is no greater work, no other way." Bishop Edwin H. Hughes stirred the Conference with his appeals for evangelism in his afternoon addresses on the Music Pier. The Conference sessions were held in the Ocean City Church, with the Rev. Benjamin F. Allgood as the pastor-host.

In accepting the report of the Social Service Commission, the Conference opposed "turning over to the military establishment for a year the training of our youth. We believe," they affirmed, "that conscripted military training is not agreeable to the type of education which youth in the postwar world should have." The report also urged respect for minority groups and condemned any tyranny of the majority on race relations, telling how the community of Great Meadows refused to allow workmen of Japanese extraction to produce food at the nation's request. Furthermore, certain self-styled patriotic groups are preparing to introduce into the state legislature a measure leading to an Oriental Exclusion Act. This would bar American citizens of Japanese ancestry from becoming citizens of New Jersey, a measure that could easily be expanded into the exclusion of Negroes, Jews, and Methodists."

The Conference voted to urge Rutgers University at New Brunswick to shift their compulsory chapel from Sunday morning at eleven to another hour, as it prevents Protestant students from worshipping in the church of their choice and thus discriminates in favor of Jews and Catholics, who are not so restricted. Last summer one-third of the Conference membership taught at the seven summer institutes under the Conference Board of Education, which were attended by 11,500 young people. This large attendance represented thirteen per cent of the youth enrolled in the church schools of the Conference.

* *

Pennsylvania, New Jersey, and Delaware are joining in the tercentenary of the birth of William Penn, their Quaker founder and proprietor, on October 24. Churches will observe October 22 as Tolerance Day, in recognition of religious liberty and freedom of conscience. Our national foundations were laid by the Quakers here, and by the Pilgrims and Puritans and Baptists in New England, people who believed not only in the worth of democracy but also in the place and power of the Christian religion. Hence, this William Penn Tercentenary has come as a timely reminder to stress the relevance of the Christian faith to our war-torn world.

* *

Dean J. S. Ladd Thomas and his associates are gratified over the renovation of our former Park Avenue Church into Thatcher Hall for Temple University School of Theology. Last Thursday Prof. Reinhold Niebuhr gave the opening day addresses to a large group of theologues and pastors. The devotions were led by the Rev. H. D. Hummer, professor of homiletics, of the New Jersey Conference.

* *

The Rev. Edward E. Dixon, a graduate of Wesleyan and Boston University School of Theology, who is on furlough studies at Drew, was stationed at Tientsin, North China, where he suffered imprisonment. His message carries a triple emphasis of a missionary appeal for China, an evangelistic passion for souls, and a fervor for intercessory prayer.

CHARLES DANIEL BRODHEAD.

BOOKS

"An Honorable Estate"

The Reverend Randolph Ray has been rector of The Little Church Around the Corner in New York City for more than twenty years. During this period over fifty thousand marriages have been performed there—a world record. This number is all the more remarkable when we remember that this church, being Episcopalian, is loyal to the Catholic tradition. No divorced persons are united. Out of this unusual experience Dr. Ray has written a fascinating book, "Marriage Is A Serious Business,"* which deserves a place in every clergyman's study. Indeed, everyone who counsels with youth can profit richly from its pages.

The major thesis of these nine chapters is that marriage is a major, perpetual, and complex concern of nearly all adults. It therefore merits as careful a preparation as the business or profession to which the individual allots ordinarily less than a third of his time. This education should begin with the child in the home in an atmosphere of sane attitudes and wholesome dispositions. It should be undergirded later on by parental instruction in matters of sex, and by the candidate's study of himself and leisurely acquaintance with his future mate.

"Marriage Is A Serious Business" is a book of exceptional value today because of its treatment of war-marriages. The author does not blink at the difficulties involved here, but faces them realistically, yet humanly. The chapter devoted to this topic is probably the most helpful exposition of this matter in print. The barriers to successful peace-time wedded life, however, are not neglected—financial misunderstandings, the in-law problem, ignorance of sex, temperamental frailties. In all his discussions Dr. Ray cites actual cases with which he has been acquainted. The volume is therefore full of life, its deeper moods being lightened by occasional flashes of humor.

The Churches and World Order, By Federal Council of Churches.

"The Churches and World Order" is the title of a six page folder prepared by the Department of International Justice and Goodwill of the Federal Council of Churches, for the use of pastors and laymen in the observance of World Order Sunday, November 12. There is an analysis of Christian requirements for world order; points on which Christian people must now be alert; elements of promise in the international situation; what the churches can do. The document concludes with a reference to the current efforts of the churches of the United States and other countries in support of a durable peace. Rates are as follows: 5c single copy; lots of 50 to 100 copies, 3c each, plus postage; lots of 1,000 or more, $20 per thousand plus postage. Address all orders to Dr. Walter W. Van Kirk, Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

* *Marriage Is A Serious Business.* By Randolph Ray. Whittlesey House—McGraw-Hill Book Company, Inc., New York. Price, $2.

The Rev. and Mrs. Amos A. Thornburg and family were given a farewell reception by the members of Matthewson Street Church, Providence, R. I., on Tuesday evening, September 26th. Following tributes given by representatives of the various departments of the church, as well as by representatives of religious and civic groups in Providence, the Thornburgs were presented a silver tea service consisting of six pieces and a complete set of knives, forks, and spoons. Dr. Thornburg has started his new work at Grace Church, Saint Louis, Mo.

Center Methodist Church at Malden announces that the Rev. Quincy K. Hamilton, a student at Boston University School of Theology, will be one of the student ministers on the church staff. The Fev. Forrest G. Clark, also a student minister, begins his third year of work at Malden, and Miss Doris Hook begins her fifteenth year as church secretary. The Rev. Harry Belmont Hill is minister of this active parish.

The Rev. Clifford A. Westerdahl, pastor of the Lexington Methodist Church, 150 East Sixty-second Street, New York, died on October 1, in the Methodist Hospital, Brooklyn. He was formerly pastor of Immanuel Swedish Methodist Church and the Bethany Swedish Methodist Church, both in Brooklyn. Mr. Westerdahl leaves his widow and two children.

The Rev. Robert E. Burt has been appointed supply pastor at Riverdale Methodist Church in Gloucester. Mr. and Mrs. Burt live at 477 Washington Street.

Bishop Fred Pierce Corson delivered the Convocation Address at Dickinson College on October 1, and received the honorary degree of Doctor of Humane Letters.

The Rev. Henry L. Wriston has moved to 322 West 19th Street, Sarasota, Florida, and delivers his greetings to ZIONS HERALD by saying, "May your circulation mount up! May you soon have to write concerning the end of the war in Europe."

A Vesper Service in memory of Lt. Walter W. Webster, Jr., who was killed in Normandy last August, was to have been held in Wesley Church, Worcester, on October 8. Lt. Webster was the son of Mr. and Mrs. Walter W. Webster, who are prominent leaders in the life of that church.

Mrs. S. H. Slutz, widow of the Rev. S. H. Slutz, died at her home in Dayton, Ohio, on October 3, in her eighty-ninth year. She leaves three sons: Frank D., Earl M., and the Rev. J. Homer Slutz, pastor of the First Methodist Church in Knoxville, Tenn., who has in the past been a member of the New England Southern and Vermont Conferences.

Mrs. George C. Cell, widow of Professor George C. Cell of Boston University, is now living at the Chamberlain Nursing Home, 123 Gardner Road, in Brookline, and would be very happy to have visitors. Mrs. Cell's son-in-law and daughter, Dr. and Mrs. C. W. Wolfe are living at 7 Bemis Road, Wellesley Hills. Dr. Wolfe is a Professor of Geology at the College of Liberal Arts at Boston University.

The Rev. Orman M. West, retired Methodist minister, died on October 2, at his home in Livingston, New Jersey, at the age of 86. Mr. West was graduated from Drew Theological Seminary, Madison, N. J., in 1899, and served pastorates in New Jersey, Pennsylvania, and Staten Island before retiring in 1937.

Dr. Archey D. Ball, who at one time was pastor of Malden Centre Church, is now interim minister at the Methodist Church in Leonia, N. J. Dr. Ball was given the retired relationship last April, but was called to take the place of the Rev. John McLaughlin, who is now a chaplain in the Army.

Mrs. Charles Scholl, sister of Dr. Earl B. Marlatt, Dean of Boston University School of Theology, died at her home in Milton, Ind., on Tuesday, October 3.

Dr. Allen E. Claxton, pastor of the Broadway Temple Methodist Church in New York City has begun his 1944-1945 series of broadcasts over Station WJZ and the coast-to-coast Blue Network. His addresses are given under the general theme "Building Spiritual Morale in Your Life Today." Dr. Claxton is heard each Wednesday morning at 8.15 EWT.

Dr. J. Chapman Bradley of New York, former administrative secretary of the Greater New York Federation of Churches, has joined the staff of the American Bible Society. He will serve as executive director of the Metropolitan area for the Society's forthcoming War Emergency and Post-War Rehabilitation Fund campaign.

Dr. Henry J. Cadbury, Hollis professor of divinity at Harvard University, has been elected chairman of the American Friends Service Committee, succeeding Dr. Rufus Jones. Professor Cadbury, a native of Philadelphia, was graduated from Haverford College in 1903 and did graduate work at Harvard, receiving his doctor's degree there in 1914. In 1920, when Herbert Hoover asked the Society of Friends to do relief work in Germany, especially the feeding of children, Dr. Cadbury served with the Quakers organization. Besides holding the Hollis professorship, he is director of the Andover Harvard Theological Library. From 1928 to 1934 he was chairman of the Service Committee.

The Morgan Memorial and the Goodwill Industries of Boston celebrated the 10th anniversary of their daily broadcast on October 9 with their 2,601st appearance on the air. A duplication of the first program was presented with almost all of the original personnel participating: the announcer was Mr. Percy Trevethen, manager of the Industries; Mr Fred Moore, superintendent of Morgan Memorlal, gave the prayer; Dr William. L. Stidger, professor at Boston University School of Theology, spoke; and Almon Pine, Arthur Hiltz, and Samuel Coles, three members of the original quartet, sang "The Old Rugged Cross."

Churches of 35 denominations in more than 3,000 cities and towns will cooperate in the 14th annual Men and Missions Sunday, Nov. 12, sponsored by the Laymen's Missionary Movement. Theme of the observance will be "Rebuilding with Christ—The Hope of the World." It is also expected that services will be held by chaplains to the armed forces around the world. A Speaker's Manual has been prepared on themes appropriate to the observance. Contributors include Admiral Chester W. Nimitz, Maj. Gen. F. Gilbreath, Dr. E. Stanley Jones, Bishop Henry St. George Tucker, Gov. Ellis Arnall of Georgia, and other well-known clergy and laymen of the cooperating communions. An informal fellowship known as "Allies of Christ in His World Mission" will be launched in connection with Men and Missions Sunday, to enlist laymen in the cause of missions.

The National Evangelical Committee for Relief in Italy has been organized in New York to conduct a nation-wide appeal for funds and clothing to aid the Protestants of Italy. Nearly 400 Italian Protestant ministers throughout the country are cooperating in the drive, which will be carried on this winter and next spring. A goal of $50,000 in cash and 2,000,000 pounds of clothing has been set by the committee, headed by the Rev. P. J. Zaccara, pastor of the Broome Street Tabernacle in New York City. Funds raised will be forwarded to a committee of Protestant ministers in Naples for use by the Waldensians, Baptists, Methodists, and other independent religious groups. All wearing apparel obtained will be sent to Italy through the American Committee for Relief in Italy, Inc.

Probably the first department store window display on the theme of religious freedom has been installed in New York by Gimbel Brothers. It was dedicated to the debut of "The Eternal Light" program by the Jewish Theological Seminary of America over the NBC network on Sunday, Oct. 8. The first broadcast revolves around the famous Touro Synagogue in Newport, R. I., of pre-Revolutionary days. An enlarged reproduction of the George Washington Letter, written in 1790 to that synagogue, promising religious freedom to all, serves as the background of the window. Other religious material in the display was loaned by the Museum of the Jewish Theological Seminary.

The Rev. John Hillman Lavely, pastor of the Wesley Methodist Church in Framingham, has invited the following people to speak at the Sunday evening services during the 75th anniversary program of the church: on Oct. 15, the Rev. Robert W. Moon; on Oct. 29, Dr. Ralph W. Decker, instructor in New Testament and Religious Education at Boston University School of Theology; on Nov. 5, Dr. Lemuel K. Lord, pastor of Wesley Methodist Church in Salem. Miss Mildred Jenkins, Negro soprano, will give a concert on October 22.

Sunday, October 1st was an occasion of rejoicing in the Swedish Methodist Church, Malden, when Mr. Edmund Borggren, treasurer, handed Mr. Herbert Borggren, presi-

ent of the Board of Trustees, a two thou-nd dollar mortgage, cancelled and ready be burned. The Rev. Ludvig Pehrson, astor of the church, lighted the match and e congregation sang "Praise God from Vhom All Blessings Flow." The Rev. John . Wingett, superintendent of the Lynn Dis-ict, preached the sermon. Much credit is e to the pastor, whose vision brought about is happy event.

The Treasury Procurement Division has ade arrangements for designated ware-ouses to accept shipments for the emergency ollection of clothing for Europe, until Octo-er 21. Deliveries to local freight depots (or, certain cities, to designated local ware-ouses) must be completed on or before at date. The churches are urged to com-ete their collection, sorting, packing, and ipping as soon as possible. Early shipments ve manpower and warehouse space.

The W. S. C. S. of the Southern New Eng-nd Conference will meet October 17 and 3, at Union Methodist Church, Fall River. essions begin on the afternoon of the 17th nd the following speakers are to appear: uby VanHooser, Mrs. Ira Pimm, Mrs. R. H. hrystie, Mrs. Raymond Archer, and Caro-ne Winters. A special attraction will be the ddress of Frieda Miller, of the United States epartment of Labor, who will speak on Postwar Employment of Women."

The Wilson, N. C., Colored Ministerial ssociation has been commended by the War anpower Commission for its successful rive against absenteeism in the local tobacco rocessing plants. Mason E. Swearingen, rea WMC director, says that since the ef-ort began, "we have not had a single com-laint from the tobacco processing industry Wilson. The greatest good accomplished having all their workers reporting regu-rly, and they have been able to get along ith fewer workers than they anticipated."

The morning and evening prayers that pen and close the broadcast day of Station VEAF in New York City will be expanded scope, it was announced today by Dr. Max ordan, NBC Director of Religious Broad-asts. Starting on October 18, WEAF will roadcast prayers offered by clergymen in e Denver, Colo., area, and later by clergy-en in and near Cleveland.

World Community Day on November 3rd ill this year enlist participation of a larger umber of non-church women and non-rotestant churchwomen than ever before, cording to Mrs. Ruth Worrell, executive cretary of the United Council of Church Vomen. For the first time, also, observance the day will be international in scope.

To Methodist Navy Chaplain, Captain Villiam W. Edel, U. S. N., goes the dis-nction of having presided over the admin-ration of the Lord's Supper to the largest umber of Protestant communicants ever to ve partaken of the sacrament at one time nder one roof. The service, in observance World Communion Sunday, October 1, as held at the U. S. Naval Training Center, mpson, N. Y. Against a background of usic furnished by a choir of 400 bluejackets d 100 waves, eight thousand Navy men ccessively knelt at parallel rails that ex-nded the entire length of the huge drill ll, a distance equal to that from goal post goal post of a football field. Forty clergy-en were required for the administration, hich was from silver chalices by the method of intinction. Fifteen were Protestant Navy chaplains stationed at the Base. Two were Seamen, 2nd class, who are ordained min-isters. The others were visiting officials of interdenominational bodies and pastors of nearby churches of numerous denominations.

Roman Catholics have the same rights as other religious groups in the Soviet Union and are permitted communication with the Vatican so long as it deals with purely church problems. This statement was made in Moscow to Religious News Service by Ivan Vasilievich Polyansky, chairman of the newly-established Soviet Council of Affairs of Religious Cults, which has jurisdiction in matters pertaining to non-Orthodox churches in the Soviet Union.

The Annual Meeting of the Veterans of the Cross of the New England Conference will be held at the First Methodist Church, Melrose, on Wednesday, October 18, at 10.45 a.m. Dinner will be served by the ladies of the church at 12.30.

The Rev. Gerald E. Bisbee, pastor of the Holbrook Methodist Church, has planned a series of Sunday evening services to be held this fall, under the general theme, "Light for Today and Tomorrow." Among the speakers will be Dr. Charles M. McConnell, professor of Town and Country Church, and Dr. Ralph W. Decker, instructor in New Testament and Religious Education, both of Boston University School of Theology.

Two Christian Youth Conferences will be held this month under the leadership of the Massachusetts Christian Youth Council. The first of these will be held Sunday afternoon, October 15, at Hope Congregational Church, Springfield, and the other will be held Sunday, October 29, at the Old South Congregational and Trinity Episcopal Churches in Boston. Theme for the conferences is: "One Way Together—Arise! Let Us Be Going." Speaker at the evening worship service at Springfield will be the Rev. Ralph Hyslop, secretary of Youth (College) Work for the Congregational-Christian Churches. Dr. Herbert Gezork, of Andover-Newton Seminary, will speak at the Boston Conference at Trinity Church. Commission groups will be devoted to the problems concerned with interdenominational work camps for youth, demobilization, local youth councils, volunteer service, and reaching the unchurched youth of the community. Youth leaders at these conferences will be from the denominational youth agencies of Massachusetts. The Rev. Walter Telfer, pastor of First Congregational Church, Holliston, is Executive Secretary of the Youth Council, which is a department of the Massachusetts Council of Churches.

With Our Writers

Dwight J. Bradley, New York City; director of the Religious Associates of the NCPAC.

William C. Kernan, New York City; director of the Christian Institute for American Democracy.

Bishop Lewis O. Hartman of The Methodist Church, resident in Boston.

Herbert Bergstrom, Philadelphia, Pa.; Race Relations Secretary of the American Friends Service Committee. Glenn Everett, Washington, D. C.; newspaperman.

Virginia Millet, Marlboro; Public Relations Counsel.

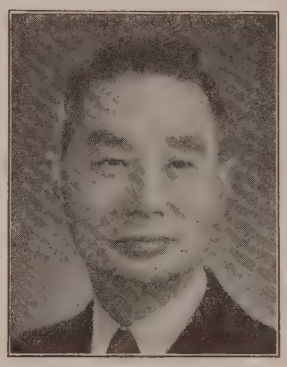
Harvey Seifert, Adrian, Mich.; professor of Christian Sociology, Adrian College.

MEET THE METHODISTS

Edward E. Dixon

Probably the greatest service that we can render at the present time to the Christian Movement in occupied North China is to pray earnestly and constantly for Bishop Z. T. Kaung. He now lives at Peiping and heads the Shantung Annual Conference, Kalgan Methodism, and the North China Annual Conference.

If ever a man was sent of God for such times as these in North China, Bishop Kaung is that man. How he and his co-workers need our prayers and unwearied intercessions! A couple of incidents have shown his courage in a crisis and his faith. The first



Bishop Kaung of North China

had to do with a meeting of Chinese pastors and Christian workers held in Peiping. At this meeting the Japanese informed the Chinese that they, the Chinese, would have to pray in their churches for the Japanese war dead. Immediately, so I have been told, Bishop Kaung was on his feet and spoke out to this effect: "We are Christians. We believe that God is the Father of the *whole world*. Christ, His Son, is our Saviour. We are all God's children. Therefore, we could not pray for the Japanese war dead alone; we would have to pray for the dead of all nations." Even though the Japanese were against the internationalism of Christianity, the bishop won! God put those words into the mouth of the bishop and helped him to grasp immediately the significance of the request and to take the Christian attitude.

Another incident is an unforgettable memory to me and to some of the other Methodist missionaries who were concentrated in the British Concession in Tientsin in 1942, when, at considerable risk to himself, he came to visit us. Bishop Kaung, during that visit told us what his creed is, how he believes in God as Father and Christ as Savior and the coming of the kingdom of God. He spoke from the heart. His eyes were ablaze; his voice was vibrant with the feeling of deep conviction. We, who were listening were lifted up into the seventh heaven. If I ever doubted God, I certainly did not then. If I ever doubted the value of missions, I could not then, with this prophet of God, this witness of the Living Christ, standing before us and uttering the Word of God. Only by prayer was the bishop able to be such a man of God. He desperately needs our constant backing in prayer.

From Platforms to Records

BISHOP LEWIS O. HARTMAN in the October issue of *The Christian Register*

The most appropriate word with which, at this writing, to characterize the present political campaign is—"drab." The candidates seem to be sparring for time and position. The "platforms" have been announced, it is true, but the public, through long experience, has become wary of sonorous statements that are intended merely as vote-getters. Platforms and their planks are too often forgotten as soon as the election is over. Nor, up to this time, is there much in the cautiously prepared utterances of the would-be presidents and their followers to challenge the American electorate. Doubtless during the coming weeks things will be speeded up and the campaigners will get down to personalities and possibly to issues.

Meanwhile, it behooves the honest voter to look away from platforms to party records. What does history say about the policies and accomplishments of the two major parties?

After the distinguished administration of Woodrow Wilson came the all-time low of the Harding régime with its clarion call to "normalcy." Then followed the "safe and sane" Coolidge administration, colorless from the angle of social vision. Came Hoover next. Here was a man of integrity with a good record for humanitarianism. But he lacked in large measure insight and foresight, and allowed the reins of government to get out of hand.

We have now had twelve years of Mr. Roosevelt—stormy years. He has shown himself to be an astute politician and an able diplomat in foreign affairs. His domestic policies, however, have been under the heaviest fire experienced by any president in the history of America. In Roosevelt's effort to conserve his power and to promote the welfare of his party, he has several times been in bad company. He had a chance to take leadership against the liquor evil but failed utterly to measure up to the opportunity. He is an extravagant spender, though in all justice this fault must be judged in the light of the critical situation he inherited from his predecessor. His enemies are warning us in season and out that he is about to become a dictator—a second Hitler. The criticism is hardly worth answering. It is either a political bogey employed to scare the electorate or a revelation of intellectual nakedness. But, after all is said and done, Mr. Roosevelt has shown more social vision implemented by actual deeds than any president since Lincoln. In the last analysis, notwithstanding his sometimes questionable political maneuvers, he has always been on the side of humanity. Right here is his strength.

During Mr. Roosevelt's twelve years, the Republicans have been going to sea in a boat of lead. They have sought to win on two counts—both negative. It has been "anything to beat Roosevelt," and the severest kind of criticism of the acts of his administration. That was all. There was little, if anything, really positive and constructive offered to justify the Republicans' claim to leadership. But the young Republicans began to see the light. These gadflies served to sting the reactionaries of the party into a semblance of interest in progressive measures.

Mr. Dewey was nominated—a man with an excellent record as the foe of crime. He pursued a careful policy of silence and was largely noncommittal until after the Republican National Convention in July. He is clean and clear-cut—a perfect gentleman. But he is cautious—very cautious. He is registering interest in the cause of better living-together and is by no means an isolationist. His progressiveness, however, seems to some extent to be the result of the pressure of public opinion, which today as never before in the history of the country is demanding genuine social advance.

The campaign is on. Wise men will keep their eyes and ears open. They will weigh carefully the conduct of the candidates and their promises. Neither of the two major candidates is a demagogue in the strict sense of the word—that is, an unscrupulous leader of the rabble. But each is in danger of indulging in petty personalities and in unjust criticism of his opponent. The candidates will be tempted to "play to the galleries" and to stir up the emotions and prejudices of their audiences. James Fenimore Cooper said long ago:

> There is a large class of political men in this country, who, while they scarcely merit the opprobrium of being termed demagogues, are not properly exempt from the imputation of falling into some of their most dangerous vices. These are they, whose habits, and tastes, and better opinions, indeed, are all at variance with vulgar errors and vulgar practices, but, who imagine it a necessary evil in a democracy to defer to prejudices, and ignorance, and even to popular jealousies and popular injustice, that a safe direction may be given to the public mind. Such men deceive themselves, in the first place, as to their own motives, which are rather their private advancement than the public good, and, admitting the motives to be pure, they err greatly both in their mode of construing the system under which they live, and in the general principles of correcting evil and of producing good. As the greatest enemy of truth is falsehood, so is the most potent master of falsehood, truth.

Realistic politicians are too much given to the acceptance of the view of Machiavelli, who said:

> You do not know the unfathomable cowardice of humanity . . . servile in the face of force, pitiless in the face of weakness, implacable before blunders, indulgent before crimes . . . and patient to the point of martyrdom before all the violences of bold despotism. . . .
>
> One of the great secrets of the day is to know how to take possession of popular prejudices and passions, in such a way as to introduce a confusion of principles which makes impossible all understanding between those who speak the same language and have the same interests. . . .

There is another view of humanity which believes in its essential divinity. What a thrill it would give the electorate if some candidate would come out with the unvarnished truth and espouse his causes with full courage and determination! The new world revolution is here.

Of supreme importance is the problem of peace and a decent world. Up to this moment, both parties are handling the issue gingerly. They desire to hold the southern vote, the Negro vote, the labor vote, the Catholic vote, the Protestant vote, the progressive vote, and the reactionary vote. The result of this effort to please all men is an array of all but meaningless generalities. Wise citizens are becoming impatient with this blowing hot and cold in one breath. A good textbook on the general subject of the postwar world for the presidential candidates to ponder is Mr. Sumner Welles' "The Time for Decision." Let them study it carefully and then courageously speak out for a world of real brotherhood no matter what the cost.

There is the race question. *All discrimination is wrong.* Why not say so, and also cry, "full rights for the Negro everywhere"? Why not come out wholeheartedly for industrial justice and full opportunity for labor? In foreign policy, why not tell the truth about Spain and roundly condemn our dilly-dallying policy with respect to those Spaniards who fought for freedom just as did our Revolutionary ancestors, but who were beaten by the forces of reaction? Why not recognize frankly the achievements of Russia and advocate full and honest co-operation with her? On these and numerous other "ticklish" issues, clear-cut pronouncements and downright promises might meet with an unexpectedly favorable response from the voters.

In a democracy, no one ought to presume to tell another how to vote. Marshal the arguments, use persuasion, but respect the judgment of the individual. There is, however, an acid test that can be applied to all political policies and promises. Are they first of all on the side of persons or of things? Are they concerned primarily with human welfare or with the preservation of property interests? This standard of measurement—to change the figure—is in the hands of the electorate this fall. Let it be applied without fear or favor to each of the parties and all of the candidates.

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MEET OUR SOCIAL AGENCIES

Virginia A. Millet

The month of October marks the sixty-cond year of service for the Hospital Cot-ges for Children, in Baldwinville, Mass. his pioneer institution, one of the first of s kind in the country, was incorporated to re for diseased, maimed, and orphan chil-ren. J. Sidney Stone, of Boston and Way-nd, is president of the board of trustees. he distinctive feature of the Hospital Cot-ges is its unique program for rehabilitating ippled children. Superintendent Mark L. all believes that special schooling adapted each child's individual needs is as much part of rehabilitation as medical treatment. he teachers adapt the work to the capacity each child, and patients who are unable attend classes in the schoolroom are given edside instruction. In this way, the healing the child's mind progresses with the heal-ıg of his body.

The hospital has well-organized clinical cilities for the treatment of its patients. onstant medical supervision is maintained y the physicians, assisted by a number of rominent consultants who offer their ser-ices to the hospital. A well equipped labo-ıtory, with a full-time technician in charge, ds in keeping watch over changes in the ondition of the children. As they are indi-ıted, physiotherapy treatments of massage, aths, exercises, light, and heat are given by trained physiotherapist. Occupational ther-py is coordinated with physiotherapy as a ethod of treatment to secure increased func-on and muscular coordination. Strict atten-on is given to quarantine measures to pre-ent exposure to the contagious diseases of ildhood, and also to cross-infections such s in cases of infectious colds.

At this hospital there are nearly one hun-red girls and boys, ranging in age from fancy to 16 years, who are victims of di-erse illnesses such as infantile paralysis, cere-bral palsy, diabetes, and rheumatic heart disease. Each child is treated with the ut-most tenderness, comparable to the solici-tude he would receive in his own family. In fact, the ideal of a normal home life is pre-served as much as possible, with the older children looking after the younger and those with little physical disability taking thought for those more handicapped. Providing a helpful, friendly environment of which the child may feel himself a part, aids in the development of mind and body.

Religious training is, of course, one of the most important phases in the lives of these tiny handicapped children. Each Sunday, clergymen of both the Catholic and Protes-tant faiths visit and conduct services at which attendance is excellent.

This hospital is a philanthropic enterprise catering to crippled children regardless of race, creed, or color. One of its early friends was the famous Bishop Phillips Brooks of Boston, through whose aid the hospital has grown from one small cottage to the five modern buildings it now occupies. Bishop Brooks also organized the "Boston Commit-tee for the Hospital Cottages," composed of prominent Boston women who have con-tributed immeasurably to the success of the hospital. The committee is still active and among its members are many of the great names of Boston.

An activity of which the Hospital Cottages staff is particularly proud is the Boy Scout Troop. This newly formed troop observed charter night in March, and at that time participated in a complete Scout program, including exhibitions of knot-tying. The handicapped boys (five of the troop are con-fined to wheel chairs, and the rest are crippled to a lesser degree) are enthusiastic Scouts, despite the afflictions which render them unable to compete in the more strenu-ous events of their brother Scouts.

One of the favorite youngsters is Joe, a nine-year-old spastic paralysis patient, who came to the Cottages when he was very young. He is confined to a wheel chair and cannot even feed himself. His speech is im-paired, although he understands what is said. At present, Joe is being taught to make the sounds of the different letters of the alphabet, thus helping him to articulate more clearly. He is receiving occupational therapy and physiotherapy treatments, and it is only a matter of time until Joe's complete recovery.

Among the girls there is Doris, a lovely sixteen year old post-infantile patient. Doris has a normal mentality, but is unable to walk. She was sent here from another state, so that she might benefit from the educa-tional advantages of this fine hospital.

The children at the Hospital Cottages for Children learn self-reliance as one of their first lessons, for as Superintendent Ball says, "Through self-reliance, self-respect." When

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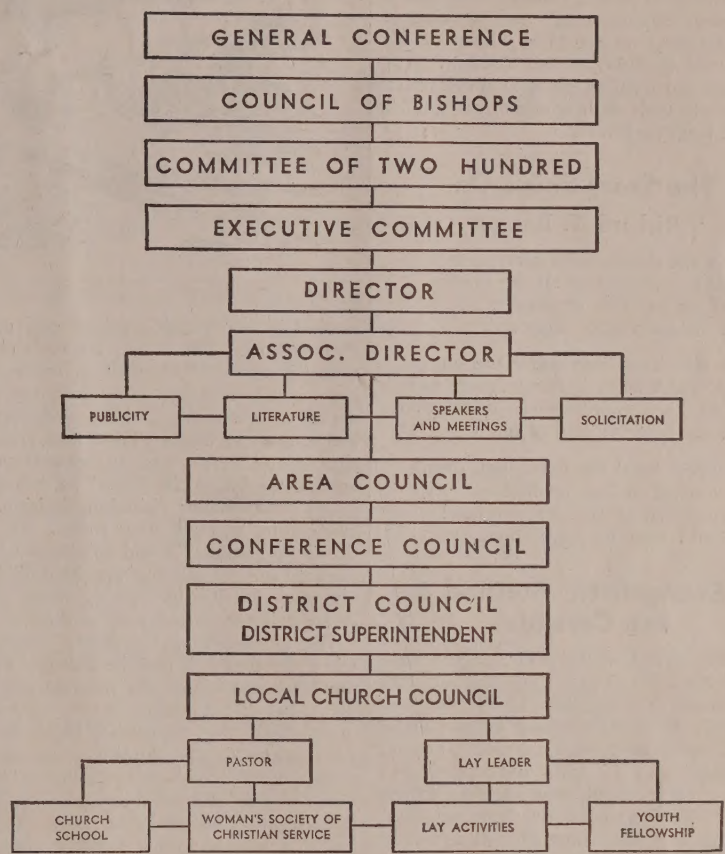

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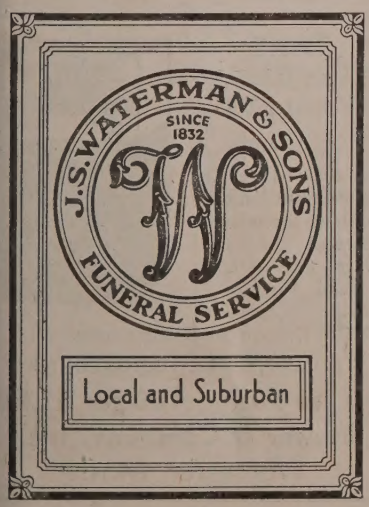

these crippled children are cured and go out into the world to make a living, they will not have to depend on the kindness of their co-workers. They will be self-sufficient people, doing their part and doing it well. Many former patients are now working in war plants making materials to safeguard the American way of life. The Hospital Cottages for Children represents a doctrine as old as our nation, helping others and working in unison for the boys and girls, who some day will be the mainstay of our country. The education and training given at the Hospital Cottages are tools with which to carve out a happier, brighter future.

The Stars Shine On

Richard T. Broeg

The daylight slowly fades away,
And darkness steals o'er all the earth;
In fear I lift my face to pray—
And lo, the quiet stars shine on!

The feverish haste that drove me on
Through hours when light was given to toil,
Now finds its stinging power withdrawn
Beneath the peaceful spell of night.

The darkness filled my heart with dread,
Until I learned to look on high—
And found that in the sky o'er head
The faithful stars in peace shone on.

An Evangelistic Method for the Crusade

For the past few years Dr. Harry Denman of Nashville, Tenn., executive secretary of the Board of Evangelism of The Methodist Church, has been traveling up and down America conducting what are called, Schools of Evangelism. To fully understand and appreciate these schools, one must participate in them. The reason for this being the fact, that there are more intangible things than tangible. So many more things that do not appear than do appear, for this is an ongoing process and like all forms of real education continues to bring forth results long after the training period has ended.

The school is conducted principally for the younger men of the Conferences who have little, if any actual experience in evangelistic work. This to many may seem like a strange statement, as we usually take it for granted that all Methodist preachers are

steeped in evangelistic methods and passion. Unfortunately, this is not always true, and scores, if not hundreds of the younger preachers are at a total loss when it comes to the matter of presenting Christ as a sin-forgiving and soul-saving Savior. These men are deeply sincere and very much in earnest and are anxious to know the "how" of evangelism in all of its phases: visitation, decision, mass evangelism, and all other forms. Their desire is to become "Good ministers of Jesus Christ," and recognizing that Methodism has always majored in the "saving of souls," they desire to know how it can be done.

The philosophy of the plan is simple, and while the approach may be changed to meet the local conditions, the procedure remains the same. To illustrate: at the school held in Lancaster, Pa., September 18-24, after the registration of the ministers present, the school opened with a Communion Service with the four district superintendents of the Philadelphia Conference in charge; then followed a service with a keynote address by the chairman of the Conference Board of Evangelism of the Philadelphia Conference. Supper was served by the ladies of the church and then followed an evening service with Dr. Denman as the speaker, setting forth the aims of the school and the need of a new spirit of evangelism in the churches.

The next morning at nine o'clock and each morning during the rest of the week, all of the preachers with the leaders assembled in two one-hour periods addressed by Dr. Denman, in which he outlined the different methods of evangelistic endeavor: how to approach people in their homes; how to secure definite decisions for Christ; the matter of Bible reading, grace at the table, and family, private, and public prayer; how to extend an invitation and how to deal with those who accept and come to the altar. These matters were discussed in a question and answer method that made it possible for each one to express their own opinion and to secure help where most needed.

The third period of the morning was used as an inspirational hour, with an address by one of the leaders. In this school we were fortunate in having the Rev. Hazen Werner of Dayton, Ohio, and the Rev. F. Lamont Henninger, district superintendent of the Central Pennsylvania Conference, as the leaders.

The afternoons were given over to house-to-house visitation by teams of two, in the different communities within a radius of twenty-five miles of the city. In these visitations efforts were made to secure definite decisions for Christ, reconsecration, and also pledges for prayers, Bible reading, and church attendance. In the evenings, services were held in each of thirty participating churches, conducted by the visiting team of preachers.

One of the high lights of the school is the "Good News Hour," which follows immediately after the noon meal, when the preachers are encouraged to tell of some of their experiences of the day before. Some tragic, some humorous, and some very heart searching experiences were related in a manner that made every one realize that the great need of The Methodist Church today is not more of the material and physical, but more of the spirit of the Christ who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Church Register

HERALD CALENDAR

Central Alabama Conference, Enon Ridge, Birmingham, Bishop L. H. King, October 12
New Hampshire Conference, Adjourned Session, Baker Memorial Church, Concord, October 12, 13
East Oklahoma Conference, Tulson, Bishop W. A. Smith, October 17
Southwest Texas Conference, San Antonio, Bishop A. F. Smith, October 17
Western North Carolina Conference, Charlotte, Bishop Clare Purcell, October 17
Tennessee Conference, Memphis, Bishop E. W. Kelly, October 18
Texas Conference, Palestine, Bishop R. N. Brooks, October 18
New England Southern Conference Woman's Society of Christian Service, Annual Meeting, Union Methodist Church, Fall River, October 17, 18
Annual Missionary Sunday, October 22
North Texas Conference, Dallas, Bishop C. C. Selecman, October 24
West Oklahoma Conference, Chickocha, Bishop W. A. Smith, October 24

BOSTON-LYNN DISTRICTS METHODIST PREACHERS' MEETING—Monday, October 16, 10.45 a.m., Wesleyan Hall, 581 Boylston Street. Speaker, Mr. Robert Segal, Executive Director, Jewish Council in Boston; Subject, "Brotherhood for These Times."

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59	47	68	53	77	65
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